THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, FEBRUARY 2, 1905 Number 5.

Pacific Theo Sem Reading Room

THE WORLD.

The world is good in its own poor way,
There is rest by night and high spirits by day,
Yet the world is not happy, as the world might be—
Why is it? Why is it? O, answer me!

The Cross shines fair, and the church-bell rings,
And the earth is peopled with holy things;
Yet the world is not happy, as the world might be—
Why is it? Why is it? O, answer me!

What lackest thou, world? for God made thee of old;
Why—thy faith hath gone out, and thy love grown cold,
Thou art not happy, as thou mightest be,
For the want of Christ's simplicity.

It is love that thou lackest, thou poor old world!
Who shall make thy love hot for thee, frozen old world?
Thou art not happy as thou mightest be,
For the love of dear Jesus is little in thee.

Poor world! if thou cravest a better day,
Remember that Christ must have his own way;
I mourn thou art not as thou mightest be,
But the love of God would do all for thee.

—Frederick William Faber.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

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W. W. Ferrier, Editor and Manager.

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People would try harder for trustworthiness if they knew how lovable a quality it is. When you know you can rely upon anyone, that whatever they undertake to do will be done, that you can really pass over a share of your load to them, you cannot help liking them. On the other hand, it does not matter how amiable men be, if they are forgetful, if they are unpunctual, if they habitually neglect, they become sources of such annoyance that one's liking is apt to die out.—W. R. Nicoll.

Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fail of God's light. Be sure that whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready.—Phillips Brooks.

You can furnish one Christian life. You can furnish a life so faithful to every duty, so ready for every service, so determined not to commit every sin, that the great Christian church shall be stronger for your living in it, and the problem of the world be answered, and certain great peace come into this poor, perplexed phase of our humanity as it sees that new revelation of what Christianity is.—Phillips Brooks.

A whole life can be built up on that one vertical column and then, when all is over, "He that doeth the will of God abideth forever."—Henry Drummond.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 2, 1905.

WORK FOR ALL.

"All cannot charge or lead the van,
All can be brave and true;
And where the Captain's standards wave
There's work for all to do;
And work from which thou mayst not flee,
Which must be done and done by thee."

Nothing like the revival in Wales has occurred for a long time in any land, and interest in it continues unabated. Many prominent Christian workers have gone from England to study it and the British papers give large space to accounts concerning it. That which we give this week from the Rev. F. B. Meyer accords thoroughly with the previous estimate by Dr. Campbell Morgan. The statistics showed early in January converts to the number of thirty-five thousand. We have mentioned heretofore the marked ethical results of the revival. The following by a Welsh pastor on the Christian spirit expresses in a graphic manner the changes that are everywhere manifest: "In this we have witnessed things which are miracles of grace. I personally know people who had been confirmed enemies, and for many years, to have sat down prayerfully to write letters seeking one another's forgiveness. Enemies have embraced each other in public services. People remember their old debts to tradesmen, and hasten to pay them. The fever heat of worldliness has ceased to burn on the brow in the coalpit and in the market. Severe masters talk to their men, and deal with them more kindly. Conscience asserts itself more decidedly in capital and labor." And in church life the influence is also strong and the changes for the better are very marked. "People throng to chapels on Sundays and week days. There is the greatest readiness to take part in the service. No one need be asked to pray or speak; people get up uninvited. But what amazes me as much as anything is the wonderful aptitude displayed by each. Men and women, young men and maidens who have never before engaged in any public service, pray and speak with wonderful propriety. This is a real thing to wonder at; and the new ideas—ideas that were never expressed before—they could be quoted by the dozens. Oh! it is wonderful." It is worthy of note in this connection that it was the testimony of a young girl in a Christian Endeavor meeting that started this great revival, and that Evan Roberts is "more the product than the cause of the revival." A pastor was trying to get from the young people in a meeting expressions of spiritual experience pure and simple instead of speeches. This girl, about fourteen years old, and who had not yet made public confession of Christ arose and said in a way that thrilled all hearts, "O, I love Jesus with all my heart!" One who writes concerning this says: "Her soul seemed to be in every word. Unaccountable power accompanied her testimony." This was nearly a year ago, but from that hour the interest grew and spread until in November of last year it was given to Evan Roberts to apply the spark to the train and set all Wales aflame.

"The utmost irregularity" was the order announced by Mr. Moody at one of the meetings conducted by him in Edinburgh, Scotland, during that memorable evangelistic campaign in Great Britain in 1873 and '74. The meeting was on the last night of the old year and was held from eight o'clock until twelve. Mr. Moody's words, as they have come down to us, were: "The utmost irregularity; in fact anything that is worship will be in order, and when I am speaking if any one has an illustration to give, or would like to sing a hymn or offer a prayer, let him do so." It is said that this singular invitation was accepted and acted upon by not a few persons in attendance and that it gave such variety to the meeting that interest never flagged. These words by Mr. Moody come to mind in connection with what is reported concerning the wonderful revival in Wales where it is the order for people to speak and pray and sing in what would seem at first thought to be great disorder. It is said that times in some of the meetings scores of persons give testimony at the same time, and often while one is praying another, or several others, will be speaking. But the strange thing about all this is that Dr. G. Campbell Morgan, the Rev. F. B. Meyer, and others who have visited and studied these revival meetings speak of them as orderly notwithstanding this seeming disorder. One of Dr. Morgan's expressions was: "Utterly without order, but characterized from first to last by the orderliness of the Spirit." Another was: "A meeting characterized by a perpetual series of interruptions and disorderliness and by great continuity and absolute order." It will be observed in what we give this week from the Rev. F. B. Meyer that his impressions were substantially in accord with these.

The exact words of the board of regents of Michigan University to President Angel in replying to his recent letter of resignation are worth quoting. They were in their most material part: "The board of regents respectfully decline to consider your resigna-

tion, and feel that no one young or old could fill your place. Should you at any time desire assistance the regents will be pleased to furnish the same in any form." What a tribute to worth! And when a man is past the three score and ten point, too! President Angel presented his resignation because he thought that the interests of the university might demand a younger man. But the regents did not agree with him on this point, notwithstanding the fact that they do usually agree with him and know of no one to whom they would quite so willingly intrust the direction of that great educational institution.

The Pacific Coast in Brief.

The Rev. Dr. Temple of Plymouth church, Seattle, has accepted the call from Plymouth church, Cleveland, Ohio. After Dr. Temple had spent two Sundays in Cleveland the people of that church felt that they had made no mistake in calling him and were more determined than before to have him.

The evangelistic meetings in Los Angeles opened last Friday night with great interest and enthusiasm. The attendance has been large and the interest has increased from the start. The Christian people of Los Angeles are devoting themselves prayerfully and energetically to this campaign for the evangelization of their city.

The Rev. H. M. Tenney goes this week to Oregon, where he expects to spend the month of February in the interests of the American Board work. In March he will go to Washington and will be joined there by Secretary Patton of the Board and together they will visit churches in Washington. It is expected that Dr. Patton will come to California the last of March.

The San Francisco Argonaut criticises the authorities of the State University for inviting or allowing Jack London to speak on Socialism before the student body of that institution. London, according to the press reports, made a direct appeal to the students to join the revolutionary socialistic movement. The Argonaut asks: "Has Socialism already a strong hold among university professors, or was it just a little piece of thoughtlessness on the part of somebody or other?" The probabilities are that the persons of the university who are responsible for London's appearance there had no thought that he would be quite so revolutionary as he is reported to have been.

The United Society of Christian Endeavor has been invited by the Washington and Oregon societies to meet in Seattle in 1907. The Christian Endeavor World says: "Seattle is barely fifty years old. It has about 180,000 people, and building permits are taken out at the rate of 12,000 a year. A great religious convention held in Seattle in 1907 would profoundly affect that vast region at the formative period of its history; it would be fruitful of results for many decades to come. Of course no action has been taken upon this invitation by the United Society; but it is pleasant to know that the Endeavor host is wanted in Seattle and the Northwest, and if it is decided to go there, we are sure of the heartiest of welcomes and the most royal entertainment."

The Rev. and Mrs. J. R. Knodell left for Everett, Washington, Tuesday evening. Their last Sunday in California was spent with the church at Santa Cruz. Mr. Knodell's rest for two months has restored to him much of his old-time vigor and he goes with hopefulness to his new field of labor. Some good news came to him on Monday through the Rev. H. H. Wikoff of the Church Building society. It was that the society had voted the sum of money which the church at Everett had asked to aid in building its new house of worship. This, added to the $10,000 subscribed in Everett, will make it possible to erect on some fine lots in a central location such a building as is demanded. The Pacific congratulates the church at Everett on what it has secured from California in the persons of the new pastor and his wife and because the Church Building society has recognized in full the needs of the field and has finally found it possible to respond as it has.

The appearance of Mr. William Greer Harrison of the Olympic club of San Francisco before the senate committee on public morals at Sacramento last week and his remarks at that time have created considerable comment. Mr. Harrison said that he was there to state that prize-fighting was debauching the youth and contaminating the morals of the old, and that he desired to express unqualified approval of the Ralston bill, which is intended for the suppression of prize-fighting. We quote a few of his statements: "The Olympic club has been compelled to give up all attempts at clean amateur boxing contests, because the young boxers in our club are lured into the professional field by the so-called amateur boxing clubs which have sprung up all over the city, and which are fakes pure and simple. These clubs, four in particular, have gathered in all the young boxers in the city and are making a business of arranging fake fights at any price from $10 up. This condition is destroying all love for clean sport in San Francisco. Our young athletes are prostituting their talents for the gold held out by the faking clubs. I venture to say as an expert on boxing that 75 per cent of the prize fights held in San Francisco are rank frauds on the public. But the public evidently likes to be gulled. Prize fighting has made such inroads that it has become a menace to our youth. Something must be done to cure the disease. Physical culture is an excellent thing, but if it is only to be used in educating bruisers, it is time to give it up. The betting element that hangs around these fights is worse than any race track I know of. There is no way to stop this thing except to pass the Ralston bill."

A meeting out of which considerable good ought to come was held last week in Sacramento when members of the State Board of Charities, and others, spoke before a large number of the members of the legislature concerning our present prison system. Professor Moore of the department of philosophy of the University of California, said: "It is a poor business proposition for the state to place a criminal in the company of other criminals and herd him among abandoned men who still tell him if he has stolen money that he has not stolen enough. Statisticians show us that our percentage of criminals and crime is increasing and the only way we know of meeting it is by the reformatory system. We must take a man guilty of crime and not place him in circumstances which will render him a thousand times more a criminal than he has been, but teach him to obey the law. Our prison system, it is estimated,, reforms but 40 per cent of those who are imprisoned for crime, while in states where the reformatory system is in practice, 80 per cent of the

criminals come out of their confinement reformed in the sense that they will obey the law." Robert T. Delvin, president of the State Board of Prison Directors, said: "Most of you, I suppose, are inclined to regard the evil doer as a wild beast, who ought to be restrain-at all hazards. There are, as a matter of fact, comparatively few of this class. They are like savages, and lack the instincts of civilization. Like the robbers of old, they love to prey on their fellow men. But these, I say, are few. There are other classes who have committed crimes from motives. Take away the motives of crime and you take a large percentage of the crime. Our present system is inadequate. We are obliged to herd a large number of prisoners together. If the evil-minded and degenerate are the predominant party in the company with which a new prisoner is placed he will be persuaded to become like his companions. It is the force of public opinion in a small way, brought to bear, often by physical violence, that debauches prisoners and conduces to the augmentation instead of the decrease of crime. If we can teach prisoners trades and teach them industry, we may so fix their habits that they will leave the prison at the expiration of their terms and by virtue of their training will follow law-abiding vocations for the remainder of their lives." The Rev. J. K. McLean also spoke, dwelling on the methods to be used in bringing men back to the fold of the law-abiding and self-respecting.

THE FINGER OF GOD.

By the Rev. F. B. Meyer.

A Study of the Revival in Wales.

The last number of the London Christian contains an excellent account by the Rev. F. B. Meyer of the remarkable revival in Wales. It supplements what we have already had from Dr. Campbell Morgan and others, and gives thus a better conception of the movement. We give it in the main herewith:

"Leaving Paddington at 5:30 a. m., we reached Neath, in South Wales, about noon, and took a carriage for the mountain village of Llansamlet, about three and a half miles distant. There were no romantic views along the road—just collieries and struggling mining villages, where life bore the most monotonous and depressing aspect. Little wonder that men who live under such conditions crave strong excitements to lift them above their surroundings!

"No money is spent on advertising the revival meetings, and there are no posters on the hoardings. No need to print 'Evan Roberts' in large type in order to secure a crowd. It is the presence of the Holy Spirit in mighty power that attracts. Still the lack of direction is rather disconcerting to a stranger; though, in our case, the difficulty was lessened by meeting groups of people hastening to the chapel, and we had the great pleasure of conveying thither the mother of the young miner-student whom God has so greatly honored.

"Mrs. Roberts is a happy woman to-day. She said that her step was much lighter than it used to be, and her heart is lighter. She told of the early years, when her husband broke his leg, and the lad had to go to the mine; and how, even then, he was different from other lads, had always a book in his hand, and cared for religion. She told how, before the revival came, he could neither eat nor sleep. Then the now familiar narrative of the outbreak of the revival at Loughor was told again; and then the account of the baptism which had come to her, after seeking it for eight days—"a kind of burning in my heart."

Praise and Prayer.

"So we get to the little chapel, perched on those Welsh hills, the central building amid clustering cottages. It would seat about 600, and was filling fast. The area and galleries were soon packed with young miners, with women and girls, with men in the prime of life; two or three ministers in the big square pew below the pulpit; but no hymn-books, no organ or piano——these were not needed to lead that magnificent singing, which rolled in successive billows of harmony over the congregation. What noble tunes! And the hymns full of the music of the gospel! Again and again you catch the names of Christ, of Golgotha, of Calvary! Such voices also, each trained to its part!

"Two hours pass in prayers from old and young—from women for their husbands, from men for their mates—in singing, and in little snatches of exhortation; but most of these are cut short, especially where the speaker is inclined to be prosy. Mr. McTaggart speaks a little in English, on the filling of the Holy Spirit; and there are one or two English choruses, as 'For you I am praying,' but the volume of sound is doubled when the congregation falls back again into the grand familiar sacred Welsh tongue, the language of childhood, of early memories, of sacred association with the sainted dead.

"Two or three young ladies quietly slip in, and take their seats beneath the pulpit; these accompany Mr. Roberts, and help by prayer, often broken with and ending in sobs, and with sweet solos, of which the people catch up and repeat the refrain. Presently Mr. Evan Roberts enters—a tall young man of twenty-seven years, with a pleasing open face, a winning smile, dark searching eyes, unobtrusive, simple, strong. No weakling this, but a man born to lead, and certain to be known as one of the great religions forces of the coming time! This is the man whom God has awakened to hold communion with himself from 1.0 till 5.0 a. m. for three successive months, promising that a revival should break out, which like a tidal wave should sweep through the world. What wonder that he who has seen God is a master of assemblies, and that hearts bend before his words, though these may be the simplest!

Dealing With Scoffers.

"Shortly after entering, he speaks a few words on the necessity of obeying the Spirit, which are interrupted, first by corroborating testimony on the part of two or three who feel impelled to bear witness, and then by bursts of song. The meeting next falls to prayer; and amongst others a young miner in the gallery mentions that some men behind him are mocking, and he prays for their conversion. Thereupon one of the referred to gives the direct lie to the statement, and says that he is quite prepared to be convinced of the existence of God, if some tangible proof were given.

"This challenge greatly agitated the meeting, and especially Mr. Evan Roberts, who cast himself on his knees, and began to wrestle for those two with the most terrible anguish of soul that I can conceive of. It was as though he were a father in agony for the life of his only son. His outcries were heartrending to listen to, and a friend of mine started a chorus to drown them. There was no effort at display, no unreality, no false emotionalism, but just travail of soul. Shame on us that so few have known it! That we have so callously

considered the hardness of impenitent sinners! That our eyes have so seldom been fountains of tears! They told me afterwards that they were obliged to use a handkerchief to dry up the pool of tears upon the chair over which the revivalist bent.

"After some time spent thus, he challenged the men to yield, and on their refusal he asked all the congregation to join him in prayer. In a moment every person in the place rose up, and knelt down; a hurricane of audible prayer swept through the place, and for some ten minutes the air was heavy with sobbing, strong crying, and prayers audibly uttered by 500 voices. I have heard nothing like it in my life. It reminded me of the piercing cry which arose to heaven when 'The Princess Alice' went down with her living freight. A knot of people gathered round the two unyielding souls, and so we continued. Then Mr. Roberts called for an interval of silent prayer, and read the passage from Exodus, where the people are bidden to stand still and see God's salvation. It was one of the most moving spectacles that can be imagined, and it was impossible to speak for tears. What wonder that under such a strain of emotion two or three fainted, and had to be carried out; but these episodes were hardly noticed, and could not break the holy spell which was on all hearts.

The School of the Holv Ghost.

"The meeting broke up at 5:30, and we hastened to the good minister's house (where the young revivalist was also staying) for a little hurried refreshment; and then, in the dark, along the muddy roads to the other chapel, Tabor, where the evening meeting was to be held. It was almost impossible to get in, but by great courtesy way was made for us. They recognized the London preacher, and urged him to speak, but he felt that his wisdom was silence before the great manifestation of divine power, and that he must sit still as a little child in the school of the Holy Ghost.

"For two hours the meeting took its Spirit-prompted course. A girl would pour out her heart in prayer, rising almost to agony; another would follow, falling at last into a kind of rhythmic chant; a minister would give a few words of exhortation; then a boy would pour out an earnest appeal for decisions, following his urgent words by dropping on his knees amid a group of his associates, and uttering his soul in prayer. So the time passes rapidly till Mr. Evan Roberts entered; and we, alas, must reluctantly tear ourselves away, pushing through the crowd to our carriage, and so back to the train. But we have seen and heard things which have unveiled the spirit-world, and are so totally dissimilar from the stereotyped religious forms that we are so wont to pursue, as to usher us into a new world—should we not rather say into that old world which Pentecost introduced, and of which 1 Cor. xii. is a specimen!

"They who merely read such descriptions as this may think that the meetings are characterized by emotional excitement. But that is not the case. There are undoubtedly strong excitement and deep emotion, but these are well under control; and beneath all that can be accounted for by the influence of highly-exalted moods of soul in other minds, it is undeniable that the power of God is working after the fashion of those wonderful scenes of which our fathers have told us in 1859.

"It is pre-eminently a young people's movement. Boys and girls, young men and women, crowd the chapels. The keynote is Calvary—no other aspect of the work of our Lord seems to satisfy. The personality and work of the Holy Spirit are in every prayer and on every tongue. The pent-up power of godly people which has too long been restrained, has broken loose, and before it the ministers are silenced. One told me that he felt that things would never again be as they had been in this direction, but that liberty of utterance would have to be conceded (during at least a part of the ordinary services) to the speech of the Holy Ghost through consecrated lips.

"A new way of closuring the cranks and bores, who have been the bane of our open meetings, has been discovered in the power of the sacred song; and an example has been set which may well be adopted universally. Of course, there will have to be definite teaching, and even now I think there is room for more wise counsel than is for the most part permitted. But such things as these will necessarily right themselves as time goes on. In the meanwhile, there can be no doubt that God has answered prayer, and visited his people, and that the marvellous and widespread ethical results attest that this is the finger of God."

Acorns From Three Oaks.

Aloha.

A Cheering Welcome.

Rev. and Mrs. Reed B. Cherington have had a hearty welcome to Cupertino. The snug little parsonage fits them exactly. Mrs. Grimes opened her generous home for a reception. The enthusiastic folk filled it. E. S. Williams of Saratoga had the privilege of the welcoming address in behalf of the rejoicing neighborhood. Bro. Cherington made felicitous response. Mr. and Mrs. Ledyard sang winsomely, Mrs Blabon recited and Mr. Atkinson read and made us merry. The great range smoked with good things for a feast. The good women welcome a pastor's wife. The air seemed full of wireless messages from Bro. Milliken. If fancy painted the scope to him we think he would have had an attack of homesickness surpassing his seasickness. An Eastern gentleman who once visited Cupertino with me said the congregation was the best dressed congregation he had ever seen. Welcome, Cupertino, to our fellowship!

Dr. Warren in Washington.

Many will like to know where to frame our venerable ex-superintendent. I quote from his letter: "We arrived on New Year's Day and find life quiet, gracious and comfortable with Mary and the beloved physician—a sort of 23d Psalm ending of the 1,000 mile ride we had just finished. Dayton is a thriving, beautiful town of nearly 5,000 inhabitants. I am enjoying life to my finger-tips. I have had delightful calls from President Penrose and Professor Lyman of Whitman College, only forty miles away from us. The Congregational church is a gem to look at and arranged inside to do a good deal of work. Rev. J. D. Jones has been holding special meetings in Walla Walla and other wheres."

If the countless friends to whom this veteran missionary has been kind will send him a marked newspaper telling of the prosperity of the churches he has planted, or cards of greeting, they will make his big heart beat a little faster. They will also set a good example to the children and sow the seeds of a happy harvest for their own evening of life. Life's evening

comes on. Oh! how fast! But there's no other way for the everlasting morning. Welcome, twilight! Welcome, even the valley that is called dark!

There's another old hero to remind Pacific readers of, Dr. L. H. Cobb, secretary emeritus of the Church Building Society, who has probably helped more churches and parsonages than any man living in our denomination, is ripening for heaven among the trailing arbutus of Maynard, Mass. If it be a bit early for the arbuti to trail they are safe under the snow and will be fragrant about the time our poppies fill the fields. What a welcome this veteran would get among the orange blossoms of California, or the yews of Oregon, or the firs of Washington! Uncle Sam's mail starts from forests, lakes and fields. Drop him a card, friends, who used to look so longingly for that pink check from the Bible House, which made the church possible and the parsonage home-like. If I do not get a letter off to Father Bristol of Montalvo, I ought to. His live stories charmed my boyhood, his octogenarian fire has been a provocation to life and fidelity. The Pacific's mention of Rev. S. H. Willey's closing prayer at the late seminary festival of inauguration is a benediction to all who think of him. In about two decades the seminary boys of the time will be saying, "What a sunny-faced old preacher Father Rader is getting to be." Hear him answer, "Pitch in boys, you are on the right track."

Munger Memorial Church.

While the live Mercury is flaming with appeals for the Greater San Jose the pastors are preaching that gospel which makes an obedient people great. I have seen one great sermon preached and practiced the same day. Brother Patchell has preached the gospel which he was taught at Oberlin and men, women and children have been brought to the Savior. The sittings in the church have been doubled, the porch enlarged so as to give broad welcome and the whole church renovated for larger and more beautiful use. Dr. Adams came down and preached a noble sermon from the text, "Righteousness exalteth a nation, but sin is a reproach to any people." One sentence, the opening one, will live in many memories. "When our text was written kings made peoples, now people make kings." Rarely is so much said in twenty-five minutes. The contrast of the czar hiding from his bleeding and dying subjects, and hidden from them, and Roosevelt leading the nation into paths of justice and righteousness was forcefully made. It seemed to any saint a joy to live if one might shine but one farthing candle power into such heavenly illumination. Our royal "finangelist," McLean, followed in his luminous and loving way and led in the "digging up" of more than twenty-seven hundred dollars of ore from some pretty deep mines. It was not easy all the way through, for prunes are low and there has been much previous giving. The people were pleasant and patient and the rivulets ran when the rivers ceased. When the little children from the orphan's home gave their dollars the people applauded again and again. Blessings on the friends far away who did not forget the home church. Blessings on the strangers who acted like home-folk. Blessings on the multitude of modest givers who won the love of him who loves cheerful givers. Blessings on the little man who was in such a hurry that he ran up into the pulpit to hand the pastor his dollar. There were tears of joy in many eyes. There was sacred money offered, which the pastor sacredly refused, for the donors had done all duty, and more, already.

There were shining diamonds in our Bro. Patchell's eyes as he stood by the pulpit and gave his own brother, Charles T. Patchell, the privilege of the short, sweet, heartful prayer of dedication. Give it up. I can't describe the San Jose re-dedication. But oh! infidelity, what fellowships have you like this? Robert Ingersoll gave himself away when he wrote in his last book, which he gave to his cousin, Sarah B. Cooper, "Cousin Sarah, if there were more Christians like you this book would never have been written." His infidel work dies out. His books do not sell as formerly. But of the modest preacher who started the San Jose church, Dr. McLean says it were worthy to call it after him, "The Munger Memorial Church."

A MEMOIR OF JOHN HENRY BARROWS.

Miss Mary Eleanor Barrows, the daughter of the late Dr. John Henry Barrows, has written a memoir of her father, which will be read with much interest all around the world. Dr. Barrows' life was one the influence of which went out far beyond the land in which he lived.

This book gives by means of letters and by personal statement and comment here and there an interesting glimpse of a consecrated and valuable life. It leads from his early years through college and seminary days through his fruitful ministry and closing work as president of the college at Oberlin. We make some interesting excerpts as follows:

Passing from Congregationalism to Presbyterianism.

My father left the Congregational church with regret. He liked its stress upon independence and equality, its strong personalities, liberal theology and progressive policy in connection with social reform and benevolent enterprises. The chief mother of American colleges and contributing the original impulse to foreign missions, it had held in its rank many of his personal heroes. If it had not settled the place of its council, neither had Presbyterianism the rights of its elder; if it had run off into Unitarianism in New England, Presbyterianism in England had done the same. Nor did the methods pecular to Presbyterianism at first attract him. Not used to so much machinery he feared and disliked it. To submit the records of his session to the presbytery appeared to him unnecessary red tape, and the rebuke accompanying their return, because his clerk neglected to state that a certain meeting opened with prayer, represented distasteful surveillance. Then, too, although he believed the Westminster confession of faith to "contain the system of doctrine taught in the Holy Scriptures," it held much that he did not believe, and its emphasis were by no means his.

Nevertheless he became an enthusiastic Presbyterian. The theology of the New School closely resembled that which he had learned from Mr. Beecher. He found the past, too, of his new denomination inspiring. He wrote in 1885: "It has a history linked with the annals of the reformation in Switzerland and France, in Holland and Scotland. Its story is read by the light of martyrdoms and of Puritan camp-fires; it is never forgetful of Calvin and Knox, Coligni and William of Orange; its trimuphs are associated with the Long Parliament, the Westminster Assembly and the Continental Congress; it numbers among all who bear its name two million five hundred thousand communicants, one

million of whom are on this side of the sea; it has made itself strong in the Middle States and the great middle classes; it has sent out its missionaries to nearly every land; it has given to Biblical and theological and philosophical scholarship such names as Edward Robinson, Henry B. Smith, Charles Hodge and James McCosh; it has claimed for its pulpit such orators as Chalmers and Guthrie; it has built up great charities, and rejoices in princely givers like Morgan and Dodge and Cyrus H. McCormick."

Moreover, after the first he heartily advocated the distinctive policy of Presbyterianism—discovering in its methods of church government no rightful impediment to liberty, and a great aid in removing friction in the single church and in preventing injustice to the individual by furnishing higher courts of appeal. The strength of its comparative solidarity, and the dignity attached to its great, smoothly-working organization, pleased his love of tradition and decorum. In the freedom with which it opened its doors to all believers in Christ, requiring only of its clergy and elders acceptance of its standards, he thoroughly believed. It may be, too, that as time elapsed he feared somewhat the danger of disintegration attending the greater radicalism and looser organization of Congregationalism. There is a touch of something more than fun in his saying to the Congregationalists of Chicago, "I certainly think that you have too many burning questions for your own healthiest life. They make you lively brethren, but is there not peril of one-sidedness and distortion in remaining for years before such a blazing theme as that of Future Probation? I feel like giving the great Boanerges of Boston and some others the warning the boy gave to a big, bow-legged man he saw standing before a fire in a hotel parlor: 'You'd better more away from that fire, mister, you're a warping.'" Methods of church government, however, never seemed to him vital matters and his dominant life-long feeling toward these two denominations was evidently love for both, delight in their likeness and expectancy of their union.

The Hand of Providence.

My father once wrote: "Directly in front of my study table is a large picture of my wife, and near by are the photographs of four of my children, while over to the right my eye falls on three bulky volumes called 'The Life and Public Services of Samuel Adams.' There is a clear and straight line of Providence leading from the second to the first. If it had not been for the volumes, I never should have had this wife and these children, and never should have sat in this Chicago study. The greater part of our lives are beyond our control. We are swayed here or there by the most trivial circumstances. During my last year at college, I took up the New York Independent and read, with great interest, a review of Wells' 'Life of Samuel Adams,' just published. I soon got hold of the books, and was so deeply interested that I took the revolutionary patriot as the theme of my graduating oration. Three years later, while living in Kansas, I developed the oration into a lecture and gave it in the town called Independence. In the audience was a man who had formerly lived in Springfield, Illinois, and unknown to me, he kindly sent word to some Springfield friends that the lecturer might make an acceptable preacher there in the vacant pulpit of the First Congregational church. This letter soon accomplished the wish which it had expressed. After a year or more in Springfield, I found myself possessed of money sufficient to warrant my going to Europe. I resigned and was soon on the deck of an Anchor Line steamship, where I made the acquaintance of a New England teacher whom otherwise I never should have met, and who, within a few weeks, promised to join forces with mine. While in Paris, I made the acquaintance of Mr. F., who eight years later was indirectly the means of my being united to the First Presbyterian pulpit at Chicago. For more than twenty years the chief events of my life have turned on an incident so trivial that but for its effect, it might never have been remembered."

Dr. Barrows Concerning the Parliament of Religions.

"It cannot be doubted that the Parliament has wrought some evil results. It has been confusing to some Christian minds, who have found it necessary to modify old ideas. It is like the epistles of St. Paul in which there were some things hard to be understood, and which the unstable and the unlearned have perverted. It was like every advance movement in human thought liable to be misunderstood and misused, but I think these evils are diminishing and will pass away in time while the good will be permanent. The Parliament also gave occasion for some foolish and unfounded reports in heathendom. A few of the returning delegates gravely informed the Oriental world that America was getting tired of Christianity and looked upon Buddhism or Hinduism as better. Such misinterpretations of the courtesy extended to them in America and our generous tolerance were to be expected. But, like other mistakes, they have been for the most part corrected. The gravest indictment against the Parliament is that in India and Japan it has stirred the ethnic religions to a new life and vigor, but the same indictment can be made against Chinese missions."

There was never any doubt in my father's mind that its good outweighed its evil results. He wrote to his friend Dr. George Dana Boardman: "Don't you really believe that the influence of the Parliament has, on the whole, been good rather than evil? I am perfectly convinced of it. It has wicked horizons, stimulated interest in the non-Christian world, challenged Christendom to consider its errors, and missionaries to review some of their methods; it has made heathendom feel better toward us; it has shown the vast significance of religion; it has brought Christians closer together. I acknowledge that some light-headed people have misconceived the Parliament as a step away from Christ, but they are not very many or very wise. Christ was supremely honored."

And in the Forum, he wrote: "No other event ever awakened so wide and sympathetic an interest in comparative religion. The spectacle itself gave vividness and reality to the vague popular notions of the ethnic faiths."

The attacks made against the Parliament of Religions called forth letters and articles favorable to it from all over the world; some of them from missionaries who deduced their opinions from plenty of first-hand observation. Hon. William E. Dodge, president of the Evangelical Alliance of the United States, declared: "There is one man who, by virtue of the marvelous ability with which he organized and conducted the great Parliament of Religions, is I think fairly entitled to be called the foremost evangelist in the world."

This volume from which we quote contains 450 pages, and is published by the Fleming H. Revell Company of New York and Chicago. It will have wide welcome and will prove an inspiration to many.

CHURCH FEDERATION—ITS PLANS AND PURPOSES.

The Convention of 1905.

By Rev. E. B. Sanford, D.D., General Secretary of the National Federation of Churches and Christian Workers.

Church Federation has a history. It has not sprung out of the thought of today or yesterday. Royal service in advancing the cause of Christian unity has marked the pages of our American church history for over half a century. On those pages are written the names of Philip Schaff, the historian of the Reformed church, Samuel Irenaeus Prime, the Presbyterian journalist, Samuel S. Schmucker, the Lutheran, Bishop Matthew Simpson and Richard Salter Storrs, the golden-tongued orators of the Methodist and Congregational churches and last, but not least, those great and generous laymen, Wm. E. Dodge, father and son. The work of these men and other leaders in church and state was largely advanced through the Evangelical Alliance and it was especially during the years that Dr. Josiah Strong guided its activities that much was accomplished in preparing the way for future work.

The organization of the present National Federation of Churches was brought about by a conference held in New York early in the winter of 1900. This meeting was called by the executive boards of the "Federation of Churches in New York City" and "The Open and Institutional Church League." The Hon. Wm. E. Dodge presided over its opening session, which brought together representatives of nearly all local and state work then in progress in a federative way among the churches of our country. Special interest was taken in the story of the Inter-denominational Commission of Maine as told by President Hyde of Bowdoin College.

As stated in its constitution the main object of this organization has been to secure co-operation among churches and Christian workers throughout the United States for the more effective promotion of the interests of the kingdom of God." It came to its birth at an opportune time. With limited resources at its command since it began its work in 1900, it has brought about the organization of State Federations in New York, Ohio, Massachusetts, Wisconsin, Michigan and New Jersey, prepared the way in other states and aided the work of organization in Maine, Rhode Island, Pennsylvania and California. In some cases these federations have not gone much beyond bringing into official fellowship leaders in denominational activities, but in some states a record of successful practical work has already been made.

The local federations that have been organized directly through the efforts of the national society are in many cases proving that such a banding of Christian forces is the best means of expressing to the world their essential unity and securing results that demand co-operative effort.

From a letter sent out by the national society at the inception of its work in the spring of 1900, we quote as follows: "The present organization of the national federation is only temporary. It was formed at the call of a conference for the purpose, and its membership was constituted by that conference. It has thus and could have at first no official relation with any denominational body. But it is desired that it may be forerunner of an official federation of churches to which it shall give place. Already several state bodies have given the purposes of this federation of churches their hearty endorsement; but it is our desire that there may be established state federations, like those successfully in operation in Maine, whose influence shall prevent wasteful and harmful rivalries of competing churches and be the expression of the comity which should exist between our home missionary organizations. May we not also look forward to a national federation of our Protestant evangelical denominations, by their highest authority, which shall utter their declaration of Christian unity and accomplish in good part the fulfilment of the prayer of our Lord that they all may be one, that the world may know that thou hast sent me.

With the above purpose in view the national federation at its annual meeting in the city of Washington, D. C., February 2, 1902, appointed a committee of correspondence, of which William Hayes Ward, LL. D., the life-long advocate of unity, was made the chairman. From that time on, increasing attention has been given to efforts, now crowned with success, that will bring together in New York during the week of November 15-20, 1905, the first great delegated convention of representatives appointed by the action of the highest ecclesiastical assembles or conferences of the leading denominations of our country. The following bodies have already responded favorably: The general conferences of the Methodist Episcopal church covering the entire country; the general conference of the Methodist Protestant church and also of the African and Zion M. E. churches. The general assemblies of the Presbyterian church in the United States of America and the United and Cumberland Presbyterian church; the annual convention (1904) of the Baptist churches (North); the annual conference of the Free Baptists; the convention of the Disciples held at Omaha (1902); the National Council of Congregational churches; the Evangelical Association; the Christion Connection; the United Evangelical church; the Synod of the Reformed (Dutch) church and the Moravian church.

Lutheran and other bodies holding their national meetings before the opening of the convention will no doubt respond to the letter asking for the appointment of delegates and it is hoped that the Protestant Episcopal church will be represented through the "Commission on Christian Unity."

The plans looking to the calling of the convention of 1905 were early brought to the attention of the committee on church co-operation and union of the Presbyterian church and received their earnest support. The time has come for the selection of a chairman of the executive committee who should have in charge the arrangements for the convention. No man in the country has had larger experience in connection with great ecclesiastical gatherings than the Rev. William Henry Roberts, D.D., Stated Clerk of the General Assembly of the Presbyterian church, and Secretary of the American Branch of the Presbyterian Alliance. Deeply interested in the plans and purposes of this convention, he has accepted his election to the chairmanship of this committee and is already giving helpful guidance and counsel and securing the active support of prominent laymen and ministers.

The convention of 1905 is assured. For the first time in the history of the Protestant evangelical churches in these United States, delegates represent-

ing denominations whose aggregate membership is over seventeen millions, will meet together for mutual counsel and federated action regarding matters of common interest. The letter missive that has called together the messengers from these churches that hold to Christ as the Head says, "We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to all great movements that 'make for righteousness.' We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration and international arbitration—indeed all great questions in which the voice of the churches should be heard—concern Christians of every name and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.

"It is our conviction that there should be a closer union of the forces and a more effective use of the resources of the Christian churches in the different cities and towns, and when feasible, in other communities and fields, with a view to an increase of power and results in all Christian work."

This convention cannot fail to give expression as never before, to the essential unity that underlies all our denominational distinctions. It will manifest to the world that Protestantism in these United States is coming into such co-operative relations and fellowship in purpose and spirit that in a very real sense it is, in its united life, one Evangelical Catholic church. As such the convention will face the question—Has not the time come to make this union a more effective, practical power in advancing the interests of the kingdom of God in every part of the land? There are many who cherish the hope that this great gathering of men, honored and beloved leaders in the communions with which they are connected, will devise some plan along simple lines, that will create a permanent council, which, without interference with denominational autonomy or affairs will open the way to secure federated action in every part of the country that will advance and conserve the activities and interests of all the churches.

Already denominations similar in polity and faith, are coming into close federal relations that promise vital, if not organic union. While this good work goes on, let the church of Christ, in all its varied administrations, so affiliate as to form a living bond of union, that will enable Protestantism to present a solid front to the forces of evil and in every possible way unite its activities for the spiritual conquest of the world, and the final triumph of the kingdom of God.

New York City.

THE EVANGELISTIC MEETINGS IN OAKLAND.

Oakland churches are not waiting for the coming of the scheduled evangelists to begin revival services. but are now at work. The week of prayer was utilized extensively in this direction. Prayer meetings were held every night that week in all the churches. Pastors spoke in a different church each night. These assignments were made by the executive committee of the union evangelistic services, of which Dr. E. E. Baker, pastor of the First Presbyterian church, is chairman. These meetings were the beginning of the present evangelistic campaign.

A promising feature is that the start is made by the church members themselves and is not thrust upon them by evangelists who come from abroad. Arrangements are made to hold cottage prayer meetings all over the city, beginning the first of February, and there seems to be a widespread feeling among Christian people that the signs of the times point to greater enthusiasm in Christian activities in our local churches.

A good indication of this revival is that the Oakland pastors of the so-called evangelistic churches are already preaching sermons every Sunday calculated to influence men to an immediate decision to accept Christ.

Although by various activities the Oakland church members are bestiring themselves, they are relying on the support to be given by Dr. J. Wilbur Chapman and his corps of assistants. The special revival services will begin March 5th and continue to March 19th. There are to be three centers for the meetings. In Central Oakland Dr. Chapman will speak each evening in the First Congregational and Dr. Ostrom in the First Presbyterian church. In West Oakland the meetings will be held in the Chester St. Methodist church in charge of Rev. John H. Elliott. In East Oakland the meetings will be in the Brooklyn Presbyterian church and Rev. R. A. Walton will be in charge. At these appointed churches all the neighboring churches are to rally. Each church is to send its quota of ushers, singers for the chorus choirs, and personal workers, who are to co-operate with the pastors and evangelists that the human side of these revival services are done thoroughly and as far as we know how, in a Christ-like manner. H. B. M.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

On January 19th the Woman's Home Missionary Union of Northern California met with the ladies of Plymouth church, San Francisco, Mrs. F. B. Perkins presiding and conducting the devotional exercises of the morning. Emphasis for this new year was laid upon the words "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Encouraged by this reminder of the Master's command, the day fairly scintillated with practical suggestions from those most actively engaged in good works, of which The Pacific can only give a few. For the babies of the Cradle Roll came on account of the recent "party" for those of Bethany church, resulting at once in two new members. For young people's societies Miss Piper recommended the use of Mr. Don O. Shelton's Home Mission programs, and Mrs. Lucas reported encouragingly the result of using the prepared mission studies of the foreign field.

Those who have a part in preparing home mission boxes year by year, know that interest grows by doing; but it may make that work seem a little more worth while to some, to learn of hear and there a church that has been a recipient, now taking its place among the donors. Such an one knowing so well the comfort the boxes have brought to its own, will pack both appreciative sympathy and love into those it sends out. Mrs. C. S. Nash once made appeal for more love to be packed into all the boxes; such quick response was given, she now asks for more thoughtful

consideration for both the superintendent of this box work and those to whom she desires boxes sent, by the observance on the part of those to whom the names of such families are given, of the simple courtesy of a reply, notifying her whether or not a box is to be prepared, and, in case it is, of having a letter sent to the family to whom it is to go, asking what articles will be especially welcome. This would relieve all uncertainty and anxiety and sometimes loss of time; for it is always desirable that boxes reach their destination before Christmas. They then not only forestall much of the discomfort of winter, but are very apt to carry some articles which will add to the Christmas cheer. In some Sunday-schools the classes assist in this work, each doing something for those in the family for those who are nearest their own age; in this way an interest in home missions may be started which in after years will produce much valuable fruit.

Some churches are not financially able to do as their hearts dictate in these matters. From one such comes the idea of ripping, washing and remaking such material as can be spared, if new cannot be bought. From another this, of soliciting from some large church cast off clothing not suitable for missionary use, and selling it to the poor in its own vicinity for such small sums as bring it within their reach; a much better way than to pauperize by giving it to them for nothing. The money thus raised by the small church helps it to meet its pledges to the Church Building and other societies.

Letters were read from Rev. H. K. Santikian asking for another grant of money for 1905 for the support of the Bible woman working among his people in Fresno, and from Miss D. E. Emerson, secretary of woman's work in connection with the American Missionary Association, commending Mrs. Hoyt, to whose work among the mountain whites the Union contributes, and asking for still wider outreach of our sympathy and help that Porto Rico may also be included in them.

Rev. I. C. Meserve gave the ladies a most cordial welcome to Plymouth church, "in spite of the rain and because of it, in that it represents the rain of grace from the Father in heaven for which the prayers and efforts of the Union, through its auxiliaries, are preparing the soil in so many portions of our state." The welcome included the noon lunch, social hour, afternoon session, and "particularly to a continuance of the work in which the Union is engaged."

The afternoon session was opened with an earnest talk by Mrs. O. W. Lucas of Pacific Grove upon these points. "In the morning sow thy seed, and in the evening withhold not thy hand," continual effort.

2. All we do must bear the stamp of our king—Jesus.

3. It is only by his favor that we are permitted to share his work; that we are invited to be "co-laborers with God." And

4. For our fitness, she suggested as our year text 2 Tim. ii: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," and impressed the thought by relating how a certain evangelist and one whom he was helping to become a co-laborer with God, took this text for their motto, and became so impressed by it that "second Timothy, two-fifteen" became talismanic between them, and by their frequent repetition others were led to seek its meaning and practice its teaching. The evangelist stamped upon all his mail also the reference 2 Tim. ii: 15 and many postal clerks were led to search it out. Finally he became so identified with the passage in people's minds that 2d Timothy ii: 15 served as an introduction the world over.

Two very interesting addresses upon home mission work in widely different fields occupied the rest of the afternoon. Mrs. I. C. Meserve described that of her husband's former church in London, first explaining the curious fact that the English language as spoken in England is so different from the same spoken in America as to be understood with difficulty until one becomes used to it. Our pronunciation is called in the mother country the "American brogue." So also must home mission work be adapted to the different conditions found in a London parish. "London-town," or greater London as we would say, having a population greater than that of our entire state, gives ample field for H. M. work of the sort we term city mission work. Of the numerous "clubs" in the church, the pastor and wife are expected to be the presidents, either acting or honorary. Of the Ladies' Aid work, termed the "Dorcas" society, one branch is the "Blanket Society," through which blankets of single or double width are loaned out from November to April, when they must be washed and returned. Another is engaged in preparing and loaning "maternity bags," these for four months each, when to insure its return with the contents clean and in good order, the party thus returning it receives five shillings as a gift. One line of work is the making of "mis-matched" clothing for drunkards' children. Warm garments made up of pieces of such varied colors that no dealer would take them in pawn, and so insuring the poor children being warmly clad during the long, cold winters.

One line of religious work is for canal boatmen; a distinct class in society similar to gypsies in our country. Mrs. Meserve spoke of the extremes of poverty as being such as we in California can form no conception of. We call it poverty for a family to be limited to one room, while there three families often live in one room, and even one bed is sometimes rented out to three lodgers in order to help pay the family rent, when three can be found whose work permits their occupying it in separate shifts of eigth hours each.

Rev. E. L. Walz of the Fourth Congregational church of San Francisco, gave us a view of life and mission work as he had experienced it in North Carolina, where besides corn, tobacco and cotton are raised large crops of pigs, chickens and children. Ignorance, superstition and suspicion abound. Twenty children to one family. Thirty-seven out of every hundred unable to read or write. Six weeks of school in twenty years in one section, and only two in the community—two small children, able to read and write. A decoction of rice and bullets boiled together, used to cure boils or carbuncles, and the anointing of a witch for rheumatism. The preacher shadowed to make sure whether or not he may be a revenue collector—to be disposed of summarily, were some of the proof facts cited. When reached, however, by the world beyond their vast mountain ranges—mountains with peaks rising more than six thousand feet—the people are susceptible to both educational and religious influences. Mr. Walz mentioned three touching incidents in his own church of those who "suffered for righteousness' sake," and the deep impression made upon the entire community by the genuinely Christian spirit manifested in each instance. It is to make possible such seed

sowing and harvest, as well as to insure larger and more glorious results in the next generation by pre-empting the little heart-gardens for growing the "fruits of the Spirit," that our W. H. M. U. seeks your co-operation.

It was good to see new faces at this first meeting in 1905. Let us hear of new auxiliaries formed and find more money flowing through the treasury this year than ever before. 2 Timothy ii: 15. L. E. A.

Church News.

San Francisco, Fourth.—This church is testing the value of advertising by inserting advertising matter in the Pacific and Congregationalist, and also by cards and placards. The church year ends with all bills paid, and we are deeply grateful to those who have helped by service and gifts.

Stockton.—Rev. R. H. Sink is delivering a course of Sunday evening lectures on the Bible, the series extending over two years. Just now the lectures are on the Hexateuch. This treatment of these topics is quite conservative, but without bias and without any purpose in view but the discovery of the truth. The lectures are well thought out, are delivered extempore, and are awakening much interest among the more thoughtful of the congregation.

Pacific Grove.—The annual meeting of Mayflower Church was held Wednesday evening, January 25. Members of the church and congregations to the number of one hundred and twenty-eight sat down to a most bountiful repast, spread by the ladies of the church. A large number of members were present to respond with a verse of Scripture at the roll-call, and numerous responses from absentees were read by friends. The annual reports showed a total membership of 108, fifteen having been received during the year. An average attendance of ninety-four in the Sabbath-school, a good degree of interest and activity in the Senior Christian Endeavor, a Junior and Intermediate Christian Endeavor organized and in good working order, the church completed and furnished at an expense of $1,630, all bills and debts paid, except the debt of gratitude to numerous friends. Seven names were proposed for membership. The year has been a prosperous one, and the church looks forward with large hope and good courage.

THE REDEDICATION AT SAN JOSE.

Sunday, January 29th, was Congregational day in San Jose and one that will long be remembered by the First Congregational church. The enlarged, renovated and beautified auditorium was filled to overflowing Sunday morning by a happy people, who gathered for the rededication of the house of worship. Dr. Adams of San Francisco First church gave an able sermon, and President McLean of the seminary made an address and led the people in the last service necessary before the church could enter into the covenant of rededication—the service of cancelling the remaining indebtedness. After the first thousand dollars were pledged, the Ladies' Aid society assuming five hundred of it, and the C. E. society two hundred and fifty (each thereby duplicating a former pledge) Dr. McLean led the way with the one hundred dollar pledges, saying he would "find" one hundred, and Rev. E. S. Williams immediately followed with like generous offer.

This substantial help, with a donation from the former pastor, and several from other persons in no way connected with the membership, all unexpected gifts helps this church to feel that it has come to the kingdom for such a time as this.

The entire amount pledged for the needed improvements has been $5,833.25, which more than covers all expense, including a seating capacity nearly doubled, a new heating plant, new combination gas and electric lights, leatherette cushions on pews, new and old, new windows, new carpets, and exterior and interior newly painted.

After a beautiful responsive covenant of rededication, prepared by the pastor, the prayer of dedication was offered by Rev. Charles Patchell, of Bay City, Mich., brother of the pastor. Rev. E. S. Williams pronounced the benediction.

In the evening, the church was again well filled, when Rev. Chas. Patchell preached an excellent sermon. The congregation shared the pleasure of the pastor in having his older brother—longer in the ministry than he—stand for the first time in his pulpit.

Sunday afternoon the Y. M. C. A. gave the Congregationalists the right of way. Prof. Milton Lawrence led the song service, Secretary Janes read the scripture, Rev. William Patchell introduced Dr. Adams, who gave a strong address, and President McLean closed with an exceedingly appropriate prayer.

San Jose Church and people feel enriched and uplifted by the generous ministrations of strong men from the large cities, and are deeply grateful for such fraternal help and fellowship, and are impelled to stronger and larger service in the days to come, because of such help and their own earnest effort.

A DAY AT REDLANDS.

A day at Redlands with our neighbors was one long to be remembered with joy. The church is a model one, well fitted for the Master's use. The pastor and his assistant seem well adapted to be colaborers. The Sunday-school, with its some 350 scholars, makes a bee-hive full of activity and opportunity. As Brother Williams knows how to give the message straight and clear, so Brother A. W. Palmer, the assistant pastor, knows how to superintend a Sunday-school.

This church is doing a real Christian work in every department. The pastor preached a sermon that I can not now, a week later, report. However, I may be able to make clear a few points: The text, "In those days came

John the Baptist." Redlands is planning for the coming of Dr. Chapman and his coworkers in February. I foresaw in the text the trend of the sermon—the world's history is separated into periods, and these are more or less closely associated with the history of Christianity. Before the Christ "in those days" came Moses, Elijah and John the Baptist. After came Paul, Savonarola, Luther, Whitfield, Moody. Why disturb the smooth ongoings of the Jews at the time of John the Baptist? The worship of God was being buried beneath formalism, and the temple of God made a house of merchandise.

In a most beautiful word picture, Dr. Williams showed how for a month the Atlantic, from Maine to Florida, heaving with its ceaseless waves, casts up into crevices and rocks of the coast, animal life and sea rubbish, until the accumulations give forth a stench and nuisance that is sickening and deadly. Then the clouds begin to shut out the sun, and the storm gathers and breaks with fury upon the shores, and washes out the crevices, cleansing the nooks. The nuisance has gone, the air is again pure. As nature has her periods of upheaval, so in the history of mankind, in the ceaseless tide of mercantilism, the nuisance of sin accumulates, and the spiritual is buried beneath its gold. Then comes John the Baptists, crying, "Repent ye; the kingdom of heaven is at hand." These periods of upheaval are just as much the law of the hour as that which we call the regular ongoings of time. When I try to say regular, I look back to my college days. I said, "I'm going to a college where the professors are sane and safe men. If I enter the Christian life, I will do it in a logical, scientific way," But a voice came from Judea. I yielded. I found thus I could best build my logical stairway afterwards.

If the present commercialism continues, what? It can not continue. God's methods never work that way. "In those days came John the Baptist." In these days there are many voices crying in the wilderness of our boasted civilization, "Repent, for the kingdom of heaven is at hand."

I thanked God for the message. It was clear and plain, and none who heard could doubt that the heart was full that uttered it. May the Lord pour out of his Spirit on Redlands. F. J. C.

NOTES AND PERSONALS.

Next Monday the Rev. Dr. W. C. Pond will give an address at the meeting of the Congregational ministers of San Francisco and vicinity on "Japanese and Chinese Work on the Pacific Coast."

The address of the Rev. W. J. Speers is 1354 West Street, Oakland, Cal. He can be addressed at that place or arrangements can be made through Superintendent Harrison for him to conduct evangelistic services.

Rev. W. C. Day, formerly pastor of Olivet church, San Francisco, after a month's supplying at Weaverville, in Trinity county, accepted a call to that church, but found himself compelled, on account of failing health, to make the condition that he be allowed to rest and recuperate until spring; and he is now with his daughter in Stockton.

IDAHO NOTES.

The Rev. E. H. H. Holman, of Nelson, B. C., on his way to Iowa, his former home, will supply the First Church of Wallace on Sunday the 29th instant.

Rev. O. Franklin Thayer, lately pastor of our church at Mullan, Idaho, having just returned from South Dakota, where he went with the body of his mother, to lay it away in the same cemetery with that of his father, leaves this evening on the "Flyer" for California, where he expects to remain with his aunt, at 259 Paloma Avenue, Ocean Park.

TACOMA AND VICINITY.

By Avondale.

The East Tacoma church held its 19th annual meeting during the first week of the year. It was the first year of self-support; it was gratifying that it was enabled to close with a clear sheet, and still have kept up its quota in benevolences for the church at large. The membership is 76, thirteen having been added during the year. Sunday-school membership 157; Y. P. S. C. E. 34; boys' club 30; home expenses $1,430; benevolences $101; total $1,530. The Sunday-school record is lower than last year, but a new Sunday-school in the McKinley Park addition, about a mile and quarter away, has taken some of the new scholars resident in that new district, which is rapidly opening up. It will like our East and Plymouth churches, soon develop from the neephyte state into a Congregational church. But the necessities of the East Sunday-school are pressing upon the church, and there is (largely through the kindness of Mr. S. D. Baker, who has made an offer of the necessary lumber) the prospect of enlarged accommodation both for the boys' club and other departments of the work. The pastor has a short preliminary religious exercise with the boys before the physical exercises begin. These are under the conduct of a Y. M. C. A. instructor, and there are about a dozen clubs throughout the city. That of the East church is, we believe, the oldest, and is fittingly named "Pioneer."

This congregation has suffered a great loss in the removal from the city to Auburn of Mr. Geo. W. Holt, who for six years has been the faithful treasurer and also the much beloved brother, whilst his wife and family have borne their part in Ladies' Aid, Sunday-school and Y. P. S. C. E. work. It was, therefore, with great pleasure that the pastor headed a raid upon the family residence the night before their departure, and with suitable expression of the kindly sentiments of the whole congregation and bidding them God-speed for the future, presented to Mr. and Mrs. Holt a handsome mantel clock. Mr. Holt in replying said that the six years of his connection with the church had been one of the happiest periods in his life and he would ever look back upon them with much tenderness.

We are just now on the tip-toe of expectation, as Mr. Frank Gillam (late of Worcester, Mass.) will open our revival campaign, Jan. 29th, in the Congregational churches of this district. Dr. House of Portland was delighted with the good work accomplished in that city under the leadership of our Bro. Gillam. Well, do we know that it is "Not by might nor by power, but by my spirit, saith the Lord of hosts," yet the Spirit, in all ages has consecrated men and women as his messengers and evangelists. We rejoice to record that there is in our churches here today a mellowness that indicates that harvest is nigh. The same, we believe, might be said of other denominations; one sign of it being, the readiness of co-opera-

tion on the part of the various denominations in each others' work.

We are very sorry to learn that our Puget Sound Academy at Snohomish is on the verge of collapse. It has done good. But our state institutions are crushing out the denominational academy and college. Some day there may come an awakening as to the value of the Christian college.

The Frist Congregational Church Men's Club held its monthly meeting on the 26th. Dinner was served at 6:15, to which about forty sat down. Afterwards, Mr. W. W. Parker, the president, summoned to order. He is the manager of one of Tacoma's young industries—a starch factory—but evidently leaves all the starch where it belongs, for he is a most easy and genial host. Mr. E. R. Miller gave an outline of the Japanese-Russian War, from its natural desire for an open port, free from ice all the year around, to its unwise policy to grab and aggression, which had culminated in this disastrous war. He pointed out one or two of the striking facts of the war: (1) That Japan, occupying a little island, and having but forty millions of inhabitants, should have dared attack great Russia, occupying one-sixth of the globe, and having about 140 millions; (2) that Japan should have been able to capture of Port Arthur, which was considered to be one of the most impregnable fortresses on the earth.

Mr. Jacob Frieday stated that both on land and sea Japan had proven herself the equal of any existing power, and that she had the right to claim her position in the world's councils; that the capture of Port Arthur had seriously affected the Chinese, and that there was likely to arise, in the near future, a Japanese-Chinese coalition, that might menace the powers that be.

Mr. Elmer Hayden discussed the effect of the war on the world at large. (1) As to trade, it was certain that Japan was coming more and more to the fore as a competitor with other nations; her recent progress was marvelous, and the result of the war would be to intensify all her commercial and industrial relations. (2) The successes of the war had so impressed China that Japan would control the great Chinese nation; but he believed that this was to the interests of the United States, as, unless such a power as Japan had arisen, the occupation of Manchuria, Korea, etc., by Russia would have led to other European nations taking over permanently their present "spheres of influence," thus producing the dismemberment of China, in which the United States, from principle, could not participate. This would have led to a permanently "closed door" for our American trade. But Japan stands for the "open door," and, although Japan will probably exert a controlling influence over China, yet the conditions that obtain there—differences in provincial languages, vast distances of separation, and slowness of travel—render any united action towards the overthrow of the "white man" by the "yellow peril" out of the question. All in all, the United States gains by Japan's success. She would lose incalculably by Russian aggression.

Mr. A. G. Avery spoke upon the tendency of the times in legislation towards unification and uniformity of State laws, which, he held, was productive of great public good.

The liquor traffic holds a mortagage over every cradle in the land.

AMERICAN BOARD WORK IN THE PACIFIC DISTRICT.

The District as a Whole.

In the district, as a whole, there was a gain in 1904 of nearly 24 per cent in contributions; a gain of 73 churches to the contributing list, a 35 per cent advance; a gain of two churches to the list of those assuming the full support of a missionary and his wife, a 100 per cent advance; a gain in the rate of contributions per resident member from 57 cents in 1903 to 67 cents in 1904.

Eastern Washington and Northern Idaho.

The total offering from all sources were $936.15, an increase of $238.12, or a gain of 34 per cent. The rate per resident member also increased from 29 cents in 1903 to 31 cents in 1904.

Western Washington.

The record of Western Washington shows a total of offerings from all sources of $1,447.09, an increase of $366.26, or a gain of 33 per cent over 1903. The rate per resident member increased from 28 cents in 1903 to 34 cents in 1904.

Oregon.

The total offerings from all sources were $969.94, an increase of nearly $200, or a gain of nearly 26 per cent over 1903; seven churches were added to the list of those contributing directly to the American Board; the rate per resident member increased from 27 cents in 1903 to 31 cents in 1904.

Effort to Advance.

A determined effort is being made for an advance. Circular letters have been sent out through Oregon and Washington, and the trip of the Pacific Coast secretary to Oregon and Washington for February and March and the coming in March of Secretary Patton to Washington are in the interests of that advance. The rate per member in many districts on the Pacific coast is not what it should be when it is taken into consideration the fact that the average for the whole country is $1.25 per member. At a later date the figures for California will be given.

OREGON LETTER.

By George H. Himes.

The Salem Central Church is holding its own fairly well, despite a good many unfavorable conditions, mainly the result of the people whom it serves not being very well off. Pastor Knight, however, is doing an excellent work, notwithstanding the serious handicap of a scarcity of funds; and the Sunday-school connected with the church is far larger than in many far more pretentious churches. The community surrounding this church is growing constantly, and it deserves greater recognition as a center from which is emanating an influence for the uplifting and betterment of hundreds of persons, who, but for the existence of that church, would probably be outside the range of Christian influence. It is sincerely hoped that some measure to be adopted by the Congregational Home Missionary Society which will enable those whose self-denial has kept the work alive thus far at the Salem Central Church to receive better support.

The Salem First Church is looking forward with eagerness to the time when the new and beautiful edifice, now receiving the finishing touches, will be dedi-

cated. Unless something altogether unexpected takes place, this event will come to pass in less than a month. In fact, the date for dedication has been set for February 26.

Rev. C. M. Smythe, pastor of Mississippi Avenue Church, has resigned, the resignation to take effect March 1. Then he will have served the church one year, during which good service has been rendered and the church built up. A new pastor will be secured as early as possible.

Riverside Congregational Church, Hood River, gave its new pastor, Rev. W. C. Gilmore, a reception last Friday evening, which was largely attended. Mr. Gilmore's prospect for efficient work in connection with this church are very flattering.

Now that the people of Forest Grove have decided that they wanted saloons, some of those who voted for the measure are now troubled for fear that the liquor shops will be located near their premises.

Even far-away Boston is beginning to find out that Oregon is on the map, not as a county somewhere in California, as was indicated by the address on a letter received by the writer from a party in New England a few years ago. Oregon apples from Hood River are quoted as selling in the Boston market for "sixty and seventy-five cents a dozen, a higher price than is asked for good oranges in the same market."

After long consideration, the management of the Lewis and Clark Exposition has decided that it shall be open every Sunday from twelve o'clock on to the regular hour of closing in the evening, probably about eleven o'clock—that hour not having been definitely fixed yet. All exhibits will be kept in full operation on Sunday, the "Trail" features, such as predominated at the "Midway Plaisance" at Chicago and on the "Pike" at St. Louis, alone being closed on Sunday.

For those who wish to attend church on Sunday, services will be provided in the Auditorium each afternoon and evening, accompanied with sacred music. It is the intention of the Exposition authorities to make these services of the best character, and prominent clergymen from all over the country will be invited to occupy the pulpit. The decision reached is a compromise between many conflicting views.

Portland, Jan. 29, 1905.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

February 12.

Topic: Christ a Servant, and We Are Servants. Phil. ii: 3-11.

In Luke's account of the last supper we read that there arose, almost immediately on the Master's announcement that the hand of him that was to betray him was with him on the table, a strife among the disciples as to who should be the greatest, whereupon our Lord remarked, "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors, but ye shall not be so. But he that is greatest among you, let him become as the younger, and he that is chief as him that doth serve." And yet our Lord requires no more of us than he was willing himself to give. "I am among you," he said, "as he that doth serve."

We have here set forth the ideal of life in both its spirit and movement. It is a life of service, of humble, devoted service. Our Lord was the Son of God, yet he laid his glory by and took upon himself the form of a servant, becoming obedient even unto death that he might bless and save the world. If Christ was willing to lead a ministering life, how much more then should we gladly offer up our lives as willing sacrifices on the altar of the world's need? How gladly should we embrace the opportunity of following "in his train."

We should look upon our griefs and graces as so many elements in an equipment for usefulness. Capacity is not for our own advantage merely, it is for the good of the others—primarily for the good of others, as "No man liveth unto himself, and no man dieth unto himself." God distributes talents among his creatures for his work. We are here to glorify God in assisting him to carry out his great redemption and wide universal plans. And we are so fashioned that our greatest happiness comes when we do this and not when we do not. There is really no surer and oftener no shorter road to misery than living entirely for one's self. King Solomon is an example of such. He writes that he had builded for his own pleasure great works; erected houses, so that he was great and "increased more than all that were before him in Jerusalem," and yet, after all, when he had finished all and looked upon all there was nothing but "vanity and vexation of spirit, and there was no profit under the sun." Gifts and opportunities, therefore, are for employment in God's work and man's. Or to put it in another way we are under a debt of strength to weakness. Such is the divine order and we are blessed if in line with it.

Such a view of life exalts and transforms it. When our aims and purposes center in self they are inevitably petty, dwarfed, insignificant. The ministering life has largeness, horizon, perspective and unmixed joy. He who lives to serve his God and bless his fellowmen, it matters not where he is or what he is on the worldly plan; he lives not vainly—his being is a benediction to his time.

There are some desires that hinder the growth of the ministering spirit more than others. One of these is ambition. If men seek honors, preferment, place or power for purely personal gratification, such becomes a hindrance to the development of the spirit of service. If one seeks for larger opportunity to do good then one may be an aspirant for a platform on which to labor for the good of others, but if one hungers for applause, or is eager for honors for mere personal aggrandizement, these will bar the way to a life of true service for Christ.

The love of money is a great stumbling block to the ministering spirit. Thousands of people are offering up the image of God today on the altar of mammon. No one who is sane or sober underrates the value of money or fails to see how necessary some of it is to the usefulness of every man and every cause, yet when money is sought for money's sake, when people dedicate themselves to the service of the god of this world they are not in the service of Christ. In this matter of money getting it should be understood that

> "Heaven does with us as we with torches do
> Not light them for ourselves."

The Master said of the man that pulled down his barns to build greater and whom God called "fool." So is he that laveth up treasure for himself and is not rich toward God. How often do men say when urged to good work, "I am so busy." Forgetting that if oth-

ers had been thus busy the very land they dwell in would be uninhabitable by a high-minded civilized race. Other men have labored, ministering, and we have entered into their labors. We, too, should labor for generations yet to be.

Nor is money getting the only snare. In the parable, those who were invited to the feast had many excuses; one had bought a piece of land, another five yoke of oxen, the third married a wife. The common cares of life, in the home, on the street and for the young people of school and college—these hinder the spirit of service unless the life is ever pitched to the higher key. Often the passion of culture itself is a bar to the service. Culture for culture's sake is not the Christian ideal. "Whosoever saveth his life shall lose it, but he that loseth his life for my sake shall find it." Ours is a materialistic age. Even the culture spirit is far too much entangled in the same mud vein. The commercial spirit dominates our youths and colleges and universities build great technical schools to foster it. As a result the general culture courses with their high humanities are neglected to the inevitable degradation of manhood. It is well that college presidents are waking to the danger and that we hear voices that speak for better things. A man who trains for life just to make a fortune to outstrip his fellows in the mad race, is a follower of Luctius and Epicurus, but not of Christ. Christian Endeavorers, thank God, pitch their lives to a higher key. They are disciples of a Master who came "not to be ministered unto, but to minister and to give his life a ransom for many."

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Mr. P. T. Barnum once came hastily into a barber shop and said to an Irishman who was "next:" "Give me your place and I will pay your bill." Coming to his place at length, the Irishman said: "And how much can you do for me?" He was told "Shave, hair cut, shampoo, bath, manicure, pedicure," etc. "Faith," said he, "I'll take the whole of it." Mr. Barnum settled at his next coming a bill for $1.65.

The annual fruit crop of the United States has a value of $132,000,000. The orchard fruits produced each year have a value of $84,000,000, small fruits $25,000,000, grapes $14,000,000, and citrus fruits, grown principally in California and Florida, $8,549,000. The seven great fruit-growing states in the order of production are California, New York, Pennsylvania, Ohio, Michigan, Illinois and Indiana. Michigan has more peach trees than any other state.

Few people realize the extent to which the colonial government of New Zealand has gone in activities of a socialistic nature. Practically all of the steam railway mileage of the colony is now owned and operated by the government. Rates are strictly uniform, without discrimination, and a small shipment enjoys the same per ton mile rate as the carload lot. New Zealand also owns and operates all telegraph and telephone lines, maintaining a close public monopoly. Telegraph rates for any distance in the colony are 1 cent a word up to twelve words, including address, and 2 cents a word above twelve. Telephone charges are uniformly $25 a year. The colonial government also operates a life-insurance department, which now does about half the business of the colony; and government fire insurance is now contemplated.

The average daily attendance in the public schools of the United States for 1903 was 11,054,502, which was 69.2 per cent of the total number enrolled. This is the largest average attendance ever reported. Of the teachers employed in 1903, seventy-four per cent were women. In 1870 male teachers formed nearly thirty-nine per cent of the entire number; in 1880, nearly forty-three per cent; in 1890, thirty-four per cent, and in 1903, twenty-six per cent. The average monthly wages of teachers in 1903 was $49.98 for men and $40.51 for women. The total amount of schooling given to the average of population has risen from eighty-two days in 1800 to 1,034 days in 1903. The total cost of the public school system is $251,457,625. This is an increase of $16,000,000 over the previous year. Since 1876, it is estimated, $130,000,000 has been expended in the education of the colored children in the former slave states.

Few people even in Japan, says the Mission News, appreciate what Japan is doing for China. While exact statistics are not at hand as we write, it is currently reported that not less than 5,000 Chinese students are now in Japan, of whom the very large majority are in Tokyo. Among these there is a number of girls and women. Upwards of ninety Chinese cadets graduated from the Military Academy last summer and not far from five hundred or more are studying in that academy or in schools leading up to it. Besides this mass of students, there are already many military and other schools in provincial capitals of China in which Japanese instructors are employed. Furthermore, Japanese are employed to some extent as expert advisers in various branches of civil administration in China. In view of all this, it is clear that a very large number of young Chinese is being brought under the influence of the progressive spirit which has wrought so powerfully in Japan. So far as one can judge, the movement to which these facts testify is rapidly increasing in scope and power and indicates a degree of teachableness on the part of the Chinese authorities hardly dreamed of before.

Fanny Crosby, the well-known hymn writer, sends out the following from Bridgeport, Connecticut: "Of late many inquiries have come to me in regard to my health and home, and once for all I would say that I am in my usual good health, and have a comfortable home. Concerning a book that is being sold ostensibly to buy me a house, I wish to say that it was mainly not written by me, but was compiled from incidents of my life, first for a magazine published about five years ago, and finally issued in a book with my toleration, rather than full consent. Before the book was published I asked that 'The Publishers' Announcement' in the book be withdrawn. It is not an adequate biography, especially of the last forty years of my life, when I have been writing hymns. I have never authorized anyone to advertise that the book is sold to raise money to buy me a house, and, personally, and through legal counsel, have requested that it be not so advertised. My royalty on the book has been ten per cent, and has amounted to less than $325. My requests have been disregarded. For the reasons given above I wish to have it known how small an interest I have had in the publication of this book. When these facts are fully known to all, the publishers can sell the book as they desire; only I have no wish to increase its sale for my own benefit, which of course, is very small."

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

First Quarter. Lesson VII. John iv, 43-54. February 12, 1905.

THE SECOND MIRACLE IN CANA.

Galilee was a populous, commercial, and comparatively unconventional district. It was more in touch with the great world of art and traffic. An infusion of foreign elements in its population and its distance from the seat of national ecclesiasticism had a liberalizing influence. All tended to make it a favorable field for Jesus' ministry. Here He spent most of His time, worked most of His miracles, preached most of His sermons.

One obstacle stood in His way. He was Himself a Galilean. He diagnosed the case when he said a prophet is not honored in his own country. Familiarity with him breeds contempt of him. But Jesus had forestalled this by His brief career at Jerusalem. His honor was an exotic transplanted from Judea to Galilee. The Galilean pilgrims brought His fame back with them. So He was "received."

At the very scene of His first miracle came an importunate appeal for the working of another. A father's heart, wrung by anguish, forgetful of rank and station, makes its pitiful appeal. What recks it if he is a king's officer? Shall he stand upon any ceremony while his son lies at the point of death?

Thus early in His career Jesus announces a fundamental principle which shall guide Him in the use of miraculous power. His signs and wonders are not wrought to extort faith from others. On the contrary it shall be faith that extorts them from Him. This faith the nobleman shows in his journey of twenty miles, and in the language of his appeal. The strength of his faith is further manifest in the way it endures an unexpected and severe test. Healing "in absentia" was not so much as dreamed of. Yet, when Jesus spoke the word the man "believed" and "went." There was no dubious hesitation or further appeal for Jesus' own presence.

But on the morrow the nobleman's faith was destined to sweep out in a wider circle to embrace the Miracle-worker in a new and diviner office. When, by comparison of hours, it was discovered that the moment of the child's recovery was identical with that in which Jesus uttered the word of power, "Thy son liveth," then the nobleman believed His divine nature and Messiaship. In this faith his whole house shared. So we have the lovely spectacle of the first converted family.

It has been affirmed by several authorities that St. John had a philosophy of his own in harmony with which he wrote his Gospel. He certainly had a method in the selection of incidents, miracles, and discourses which he recorded. In the instance of the nobleman, a story which bears the stamp of evident truth, the evangelist gives in epitome the history of the generation, growth, and fruitage of faith. There is the sense of imperative need, the patent insufficiency of the human resources, the quest of power, the cry of the soul uttered in action, "O, that I might find Him of whom Moses and the prophets have spoken. The miracle is a notable instance of not quenching the smoking flax. It has been said that Jesus lit up the little spark of faith in the breast of the nobleman into a clear and enduring flame for the light and comfort of himself and his house.

Jesus had just been ignominiously thrust out of Nazareth, His own city. It must have been, humanly speaking, gratifying under the circumstances to have this recognition of His power on the part of the nobleman of Capernaum. In a time of unfaith here was one who showed faith in Him. It is true it was not as high a type of faith as that shown by the Samaritans. It required a sign for its confirmation. The nobleness of the Samaritan faith was that it required no other sign but Jesus' self. However, it was possible for the Galilean faith to evolve into a type similar to the Samaritan. And it did.

The sweet humanness of this narrative captures the heart. It is a voice of nature. One can not but exclaim, "It must be true!" The nobleness of the nobleman is his affection for his son. His trouble gave him feet. He could not be rebuffed.

"The Galilean Spring" is the apt designation of this opening of Jesus' ministry in the north country. He sought and saw his opportunity. He sowed his seed with tireless and tragic diligence. The harvests of that sowing are still being repeated.

The Teacher's Lantern.

A Scotchman and his wife were at prayer for a sick child. Even in his extremity habit asserted itself. He was using one of his phrases, "Lord, remember Thine ancient people, and turn again the captivity of Zion!" when the woman pulled his coat and exclaimed, "Eh, mon! Ye are aye drawn out for the Jews, but it's our bairn that's a-deein',' and then she cried, "O, help us, Lord, and give us our darling back if it is Thy holy will, but if he is to be taken, make us know Thou wilt have him with Thyself!"

Childhood stands conspicuously in the Bible. More miracles are worked upon children than upon any other one class. Directions are given concerning them. Promises are made to them. Those who cause them to offend are threatened. Jesus set a child in the midst of His disciples to teach them humility. He made the child-nature the requisite of entrance to His kingdom. The most radiant picture of the New Testament is that of Jesus with a child in His arms.

Every generation seeks after a sign—some marvel with an unseen cause. Human nature craves the sensation of surprise. It is a species of intoxication. Jesus called a halt to this. He guarded Himself against the imputation of being a mere vender of cures.

There is a faith of a low type. It is selfish. It is of the fire-escape order. The highest type of faith does not need to be shored up by miracles. It responds to Jesus' ideal of life—to Jesus' self. It rests on Him as the highest type of human character and at the same time the source of divine power to aid in the evolution of personal character after the heavenly pattern.

Jesus apparently began a discourse upon the evil of seeking religious sensations as such, and to define the use and purpose of His miracles. But when He saw the state of the man's mind, He desisted. The average church worker may find a caution here. There are conjunctions of circumstances which make "teaching" inopportune and impossible. It has been said circumstances are better educators than verbal teaching.

Mosaic from Commentaries.

After two days: Rapid change of time and place in Jesus' life taken of unworldly pilgrim nature.—Lange. A prophet not without honor: Jesus' intimate knowledge of human nature. The farther off I am read from my own home the better I am esteemed.—Montaigne. Familiarity breeds contempt. Distance lends enchantment. "Das ist nicht weit her." No man is a hero to his own valet. In his own country: Want of esteem at home the prophet's sign to travel. Not a question whether there be persons susceptible to one's message, but the question is where?—Lange. Galileans received Him: Antithetic to an implied rejection.—Ibid. Nobleman: Literally, king's man. No reference to birth.—Camb. Bib. Besought Him: A request with little root in spiritual conviction at first.—Farrar. Much of the teaching of God comes to us through our children. Except ye see signs: First recorded words in Galilee.—Dods. That verbal teaching can only do harm which interposes between the moving events and the person who is passing through them.—Ibid. Warning His physical gifts not His greatest.—Ibid. Reproves superstitious trust in visible miracles.—Lange. Sir, come down: Distress of love makes him a believer.—Ibid. Trouble humbles pride, teaches prayer.—Ibid. Nobleman showed respect for Jesus in that he came in person to prefer his request.—Henry. Thy son liveth: The distinctive peculiarity of a miracle is that it consists of a marvel which is coincident with an express announcement of it, and is therefore referable to a personal agent. —Mozley. Inquired of them: Not self-interest, but a religious interest guiding him.

IMPORTANCE OF THE BIBLE.

The Bible is the one instrument that God has appointed to produce conviction of sin, and to bring men to faith in Jesus Christ, and to regenerate. In order to be used of God to produce conviction of sin, and to lead men to faith in Christ, and to bring about the new birth in their experience, we must know how to use our Bible so as to produce these results. One may have a wide and profound general knowledge of the Bible, and yet be absolutely at sea in its practical use. In an after-meeting I once asked one of the best-known and most useful teachers of the Word of God in America to speak with a woman and show her how to be saved, and he replied, "I do not know how to do that." This is something that every child of God ought to know, and it is something that every child of God may know, because there are books that tell very plainly just how to do it.—Selected.

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ABRAHAM LINCOLN.

Abraham Lincoln was born in a log cabin in Kentucky, in 1809. His early surroundings were squalid, and his opportunity to become even such as a common laborer, very poor. But at the age of fifty-one he had risen to such eminence as has not come to any other man who arose from a postion so humble and disappointing. At the time of his sad and terrible taking off by the hand of a traitor, in the robes of a friend, he had reached an eminence so lofty, so pre-eminently marvelous as "a keen politician, profound statesman, shrewd diplomatist, a thorough judge of men possessed of an intuitive knowledge of affairs." When the news of his assassination on the 15th of April, 1865, was heralded to the world, his true greatness shone forth like a star of the twelfth magnitude in the galaxy of the great men of the earth.

"Honest Abe," was his title among his neighbors. When he had anything to do with a case in the courts, in the community, in any social or private dealing, the people said, "Honest Abe" will do what is right. He it was who could not pass by any creature in suffering, but would pause amidst the most ardent duties and relieve it if in his power. He it was who shed tears with those who wept and felt pangs of human suffering in others as keenly as if it were in his own body. "Honest Abe?" Let us and our children never forget him.

"The Battle of the Giants" is the name given to the debate with Stephen A Douglass. Mr. Douglass was a polished gentleman of much natural and acquired ability. He was a statesman of recognized prominence in his party, the Democratic. "States Rights" was the theme of many a controversy in which the champions of the two sections of our country had measured sword and fought the battle of words, and some times of blows. The tragedy of Harper's Ferry was still fresh in the minds of the pro-slavery people. The "Dred Scot Decision" by Judge Taney, in which he held that " a Negro had no rights which a white man was bound to respect," had hastened the blood through the veins of the anti-slavery agitators of the land. The Lecompton constitution and its results were still rife in the breasts of a determined opposition.

Abraham Lincoln was by birth and station in sympathy with the oppressed. When he met Mr. Douglass, it may with propriety be named the "Battle of the Giants." On the one side there was "Honest Abe," on the other, "The Little Giant," as Mr. Douglass was called. For many days the champions contested the premises of each other. Mr. Lincoln did not swerve from his position to limit the territory of slavery to the states in which it was already confined. The South was determined to extend its boundaries, introducing slavery into the southwestern States and blot out Mason and Dixon's line and Mr. Douglas championed their cause to exercise "State sovereignty" at will and pleasure. Mr. Lincoln was calm, dignified, amusingly qualified in repartee, and as ready to perceive an approaching argument as is a fox to scent his enemy. Mr. Douglass was logical and thoroughly posted in every detail of the matter with which he was dealing.

What would we expect from two such men? In education, public experience, mingling with great men and exchanging ideas, and in matters of natural and acquired resources, it was thought that Mr. Lincoln had met more than his equal. But Mr. Lincoln had natural endowments and had read some books, but above all, had so studied men that they had become transparent to him. The battle ended, the election came later and the people of the north testifies that a man who had with such marvelous ability met the mightiest champion of the opposition, was deserving of a place where he could execute a mission of which the country stood in sore need. He went to the White House, and of his achievement the Americans gather today upon the occasion of his birth, to celebrate his deeds and fame wherever an American can be found.

Let us tell our children of this remarkable man. Let us make him a political example for our sons and a pattern of honor for our countrymen. "Honest Abe." That name will never be obliterated from the pages of history. To possess it as he possessed it as a result of conduct so honorable, so fraught with good to all mankind and one whose influence will live as long as the desire for freedom throbs a human heart and love reigns to ameliorate human sufferings. Let this 12th day of February be impressed as the birthday of one of God's noblemen who sought to know His will and guide the Star of State into the harbor of national honor and safety.

GENERAL GRANT'S TRIBUTE TO LINCOLN.

"I have no doubt that Lincoln will be the conspicuous figure of the War, one of the great figures of history. He was a great man, a very great man. The more I saw of him, the more this impressed me. He was incontestably the greatest man I ever knew. What marked him especially was his sincerity, his kindness, his clear insight into affairs. Under all this, he had a firm will and a clear policy. People used to say that Seward swayed him, or Chase, or Stanton. This was a mistake. He might appear to go Seward's way one day, and Stanton's another; but all the time he was going his own course, and they with him. It was that gentle firmness in carrying out his own will, without apparent force or friction, that formed the basis of his character. He was a wonderful talker and teller of stories. It is said his stories were improper. I have heard of them, but I never heard Lincoln use an improper word or phrase. I have sometimes, when I have heard his memory called in question, tried to recall such a thing, but could not. I always found him preeminently a clean-minded man. I regard these stories as exaggerations. Lincoln's power of illustration, his humor, was inexhaustible. He had a story or an illustration for everything."

LINCOLN—A POINT FOR LAWYERS.

General John H. Littlefield, who studied law under Abraham Lincoln, tells an anecdote which many lawyers of today might note with profit, as follows: "All clients knew that with 'Old Abe' as their lawyer they would win their case, if it was fair; if not, that it was a waste of time to take it to him. After listening some time one day to a would-be client's statement, with his eyes on the ceiling, he suddenly swung round in his chair, and exclaimed, 'Well, you have a pretty good case in technical law, but a pretty bad one in equity and justice. You'll have to get some other fellow to win the case for you. I couldn't do it. All the time while standing talking to that jury I'd be thinking, "Lincoln, you're a liar," and I believe I should forget myself and say it out loud.' "—Religious Telescope.

She—I hope you succeeded in retaining your composure when our auto capsized. He—Didn't retain the first thing. Everything was dumped into the gutter.

Physician's Opinion.

One prominent physician said: "I do not hesitate to ascribe the increase of insanity to the quality of the drinks served over the average bar. Could these so-called liquors be analyzed, I believe it would result in a wholesale reformation in that direction. Why, some of the stuff served in many places that have the reputation of being first class in every particular is compounded of drugs that can but ruin a man's health, even if they do not make him crazy. I do not mean to say that the proprietors of these places know the character of the poison they are dispensing, for they are, possibly, ignorant in the matter, and may think they are selling pure goods, but I doubt it very much, and whether wise or unwise, they should be held responsible for the awful effects of their goods. Yes, liquor is responsible for fully 80 per cent of the mental troubles we have to contend with."—Ohio State Journal, January 10, 1904.

Sympathy's Lifting Power.

A world without sympathy would be a cruel abiding place. Those who have suffered and received an expression of true sympathy from friends would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. We are often tempted to feel that any word of sympathy we may speak or write to another at a time of special trial is not worth the doing; that so many such words will be spoken to that one that our own will count for nothing. The prompting to keep silent in another's time of sorrow is a false one. Spoken sympathy is as a mantle of love; it comforts, strengthens and inspires. Our Lord Jesus Christ longed for sympathy. There is no more affecting passage in the record of his life than that which tells of the failure of his chosen and dearest friends to watch and sympathize with him in the hour when his soul was "exceeding sorrowful."—Sunday-School Times.

Next to the gift of the Holy Spirit the crying want of these days is the fuller development of the "rank and file" of Christ's blood-redeemed hosts. This world is not to be saved by the geniuses, but by the common folk who are inspired by an uncommon zeal for the Master's work. If you cannot be a calcium light or a great electric burner, you can be a candle and shed a clear halo of spiritual radiance around the humblest occupation. A kitchen may become as sacred as a temple if the Holy Spirit dwells there in a devout heart. O, thou blood redeemed sinner, what did Jesus Christ turn thee into a Christian for, except to let thy light shine? Whether thou hast five talents or only half a talent, let thy thorn bush glow with a simple desire to glorify thy Father which is in heaven.—Christian Intelligencer.

The Comforts of Religion.

There is solid comfort in religion. There is the comfort of assurance. It is our privilege to know that we have passed from death unto life, that Jesus is our personal Savior, and that heaven is our home. There is comfort in fellowship with God. It is sweet for earthly friends to commune with each other, how much sweeter for the soul to hold communion with the Father of our spirits! There is comfort in hope. We are going forward and cannot stop nor retrace our steps. It is good to look forward with high expectation to a better country. There is comfort in light. The light which the Spirit of God sheds on the heart of the believer is better than the light of the sun. How many there be in the church who know nothing of these holy comforts by experience. There is no music within. Their religion is not a religion of comfort, because they are content to have a name to live.

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes when God is so great, so terrible in majesty, that he uses so little violence with us, who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust. We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all—moulding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of his omnipotence up to Peter and command him to repent. God did not threaten him with thunderbolts of punishment. That one look laid a spell upon his soul which was more than voice or language through all his life after.—Drummond.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—Canon Farrar.

A Binghamton woman has been sent to jail for smoking cigarettes in the presence of her young children. This is the first conviction of the kind under the state law, which makes it a misdemeanor for a mother to smoke cigarettes in the presence of her family. There may be some doubt of the constitutionality of such a law; there can be no disagreement as to its wholesomeness. If a woman should not smoke in the presence of her family, why should a man?

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